THE

NEW JERUSALEM MAGAZINE.

VOL. IV. — NEW SERIES. — No. 10.

NOVEMBER, 1880.

NATURAL AND SPIRITUAL LOVE.

WE are, in the Word, commanded to love God, to love our neighbor, and to love our enemies; and, as is implied in its being said, "Thou shalt love thy neighbor as thyself," we are commanded also to love ourself. Indeed, that we thus love the various objects of love is the first of all the commandments, that from which all the others come. If this be kept, it will lead to the keeping of all the others, and all the others are kept only when this is kept at the same time. It being the first commandment of God that we should love Him, there can be nothing more important than that we should understand what it means, and the nature of that love which is commanded.

There are two kinds of life, natural life and spiritual life, and there are two kinds of love which lie at the root of these two kinds of life; one is natural love and the other is spiritual love; one is the love which characterizes us in our natural and unregenerate state, and the other is that which characterizes us in so far as we have been regenerated.

When the Lord speaks of life, He means not natural, but spiritual life. Hence he says of that which God commands, "This do and thou shalt *live*." In like manner, when He speaks of love, He means not natural love but spiritual love; and it is of the greatest importance that we understand the difference between the two.

First, it seems obvious to remark that spiritual love alone

is real, true, and genuine love, and is alone that which is truly and properly called love; it alone deserves the name, natural love being only a resemblance, picture, or imitation of it. It is the same as it is with life: natural life or mere existence is not true life; it is only an image of it. True life is love to God and the neighbor; but where this is absent, there may be existence. To "live forever," to have "eternal" or "everlasting life," is not to have merely perpetual existence, which the evil have equally with the good; but it is to have such life as makes heaven, and which we must be regenerated in order to possess. Spiritual life is generally called in the Word simply life, but sometimes eternal or everlasting life; so spiritual love is generally called in the Word, simply love; but in JER. xxxi., 3, it is called "everlasting love."

In the second place, it seems important to remark, and that we should perpetually remember, that true love is always one. It is one principle. There are not two true and genuine loves. There are those who appear to think that there may be a true love for the neighbor where there is no acknowledgment of the Lord, and, consequently, of course, no love for Him; and, also, that there may be true love for a wife or husband, where there is no regeneration, and, consequently, no true love toward the Lord or the neighbor. But it should be known that spiritual love is one principle, which, exercised toward the Lord, is religion or spiritual life; exercised toward the neighbor, is real humanity or neighborly love, otherwise called charity; exercised toward a husband or wife, is conjugial love; exercised in relation to oneself, is a true and proper regard for oneself, without selfishness; and exercised in relation to the things of the world is such a love for them as is wholly justifiable and right.

Our first idea of love is that of an agreeable sensation, feeling, or emotion *produced in us* by the presence of certain objects: we love certain foods or drinks; we love certain persons; we love to play, or work, or travel, or

read; we love money, or dress, or society. We love that which pleases us. This is natural love. The thought of God does not at first excite this love. The reason is that it is perverted in us. Were it not for this, our natural love would be to us a guide as it is with the lower animals, which are in the order of their life, and therefore instinctively seek and love those things which are good for them, and avoid those which are injurious. We may come to have a natural love for God, we may come into such a state that the thought of Him will be pleasing to our natural feelings; but if we do, it will be because the higher faculties have been in some measure cultivated within us, and have corrected our natural love, and reduced it to somewhat of an orderly state.

This love is excited in us by the various things of the world which please us; but especially by that which is pleasing in the opposite sex. Natural love is excited more by persons, perhaps, than by things, because they are able to exert themselves voluntarily and actively *to* please us, which mere animals and inanimate things are not able to do. Animals and inanimate things can passively please us, but persons may not only passively, but also actively please us. They can do it willingly and knowingly, which, when they do it, greatly adds to the pleasure they give us. Natural love leads to external or civil marriages, and in these, each takes, if possible, that one of the opposite sex who is most pleasing. Thus natural love always has relation to what is agreeable to us. We love that which pleases us, because it pleases us, and so long as it pleases us, and whatever or whoever fails to do this, we either are indifferent to or hate.

Such is natural love. Pleasure is its centre and circumference. Its love of others is not a love of them, but of that which they give to us. It is a love of them for our own sake, or, of ourselves in them: in other words, natural love is a love of ourselves alone; but as love, by its very nature, implies a love of others, it follows that, as was said before, natural love is not true love, and the very name of

love, if given to it at all, can be properly given it only in a representative, and not in a real sense.

But as was also said before, spiritual love is true love, and this leads us more particularly to define the nature of spiritual love. In the first place, therefore, we would remark that spiritual love is not something that is put into us from without, nor that is excited or produced by other persons or things, but is rather something that *goes out from us*. It is not something that is done to us, but that *we do*. It is not inspired into us by another, but is breathed forth, as it were, by us upon another. It is true that all genuine love is, in its origin, from the Lord. On His part it is love, but it is not received by us as love, except as it is *reciprocated*. So the light and heat of the natural sun have no existence as light and heat, except as they are reflected. The tops of mountains are cold, because there is no land around to receive and reflect the heat; and notwithstanding the shining of the sun, we should be in utter darkness were not the atmosphere and the earth around us filled with particles that reflect and make actual the light. It is our giving back, reflecting or giving forth that which is received from the Lord that makes it to be actual love with us. It becomes love in its going forth from us. This shows how greatly we are in error, when we suppose that our loving the Lord is to depend upon His giving something to us, which He does not already give us, and that our love of the neighbor must depend on something in his conduct toward us or others. It is what *we do to our neighbor*, not what he does to us, that constitutes our love to him.

In the second place, spiritual love is voluntary. It is within our command. It is something that we can do. Natural love is not thus within our control. *That* is dependent upon other persons and things, but spiritual love is dependent upon ourselves alone. One of the foremost and best novelists of our day has said, "Love cannot be commanded." This is true of natural love, but it is not true of spiritual love. It is true of that which may be inspired into

us, but it is not true of that which goes out from us. We cannot command the former, but we can the latter. As we are not defiled by "that which goeth into the mouth," but by that which "cometh out of the mouth," so, on the other hand, that is no merit or virtue in us which is merely inspired into us, but that which goes out from us.

Besides, we are everywhere *in the Word* commanded to love, to love the Lord, to love our enemies, to love our neighbor and ourselves. To obey this command is as fully within our power, as it is for us when in health, to walk across the floor of our room. It does not consist in having some operation performed upon us by the Lord, nor in the exercise of a will-power which we have not at command. It consists in that which we do with the power now given us. It is not that which comes to us from the Lord, but that which goes from us to Him. We are to love Him with "all the heart," not with more heart than we have; with "all the mind," not with better understanding than we have, and with "all our strength," not with a power that we have not at command. We could not obey this commandment, were any of these conditions reversed.

This leads us to consider, in the third place, that spiritual love is not any mere feeling or emotion, but is an *act of the will*. We cannot command our feelings or emotions directly. They are produced in us, to a great extent, by things out of our control, and we experience them in spite of ourselves. We are only in a limited degree responsible for them. We are never in the Word commanded to have or not have any particular class of feelings or emotions, but we are commanded to *love*, to *believe*, and to *do*. These three are always within our power, and if we obey in these three respects, the improper *feelings* and *emotions* will, in due time, go away, and the proper ones will come. Many, doubtless, feel a degree of hardness toward the Lord, and unnecessarily condemn themselves, because they think love is a certain emotion, which they are required to have, but are unable to excite within themselves. They think love to

the Lord to consist in having certain agreeable feelings when they think of Him; and, because they cannot always have these, they condemn themselves for not having them, and feel hard toward the Lord for requiring them.

But surely a religious life would be a very easy one, if we could always have agreeable emotions whenever we thought of the Lord. So far from love consisting in these, it is strongest in their absence. It is their absence that tests and makes manifest the strength of love, that increases and confirms it.

Fourthly, to define spiritual love in one word, we would say that it is simply *good-will* — the will of good, the choice of that which is good for another for his sake. Natural love often wishes well to another, but not for his sake so much as for one's own.

Spiritual love is based on the Word; that is, it regards as good for another that which the Word teaches, and not simply that which may be, for the time, pleasing; while merely natural love regards only that which is pleasing, and is not guided by instruction from the Word. Consequently spiritual love always regards that which is eternal, and looks not to the body and the world only, but also to the soul and heaven.

Spiritual love to the Lord is to will to regard Him as He truly is, to believe the truth respecting Him, and to do the things which He requires as He says, "If ye love me, keep my commandments." Loving Him consists in this.

Spiritual love to the neighbor consists in having a regard for the welfare of our fellow-men, and living with reference to that, and not to our own advantage or gratification, irrespective of that.

Spiritual love to our enemies is to will that they may put away that which is injurious to them, their opposition to us, if that be wrong, and that they may have whatever will tend to make them better, whether it be pleasing to them or not. It also includes, if their opposition to us be reasonable, that we should endeavor to find out the fault in ourselves and remove it.

Spiritual love to ourselves consists in willing good to ourselves, not for our own sake alone, but for others' sake as well, that we may be the means of good to them; to love ourselves as our neighbors, in like manner as we are commanded to love our neighbors as ourselves. In other words, it is to regard ourselves as only members of the great family of man, for the good of all of whom we should live.

We have said that conjugial love is this same principle of spiritual love, only in this case exercised between husband and wife. *We* do not "marry" nor "give in marriage." It is the Lord's to do this, and He does it in our creation; but it *is* ours to love. When spiritual love finds or meets a wife or husband, it then becomes conjugial love. In the husband it is the choice of the natural and spiritual welfare of the wife; and in the wife, it is the same with respect to her husband.

Earthly marriages are often contracted from merely natural love. The love consists simply in a liking for each other, in being pleased with each other. This love is almost certain to be interrupted, and when it is, if no higher love is acquired, they, who are thus but superficially united, are likely soon to be held together only by the law or by regard for outward respectability. If spiritual love were present, however, it would, perhaps, have prevented the interruption of natural love, or would restore it when broken. Married partners, whose marriage is imperfect on the plane of natural love or liking, may sometimes unite themselves on a higher plane, and from thence descend and restore the plane below; or, if *one* makes this effort, the lower plane may sometimes be restored. When two are in spiritual love, they approve only of the right and the good in each other; that is, they love each other in the Lord. They each recognize the faults and evils of the other, and try to help to remove them. They each recognize and acknowledge the good in the other, but they do not flatter, even though it be a wife or husband.

A merely natural union, which is a union of persons only,

ends with this life; but a spiritual union, which is a union of principles, is as perpetual as those principles are.

How many more happy marriages there would be, if the parties to them considered that the perpetuation of their love was more dependent with each upon what was given to or done for the other, than upon what was received from the other! if they considered that marriage was something to be *done*, rather than something to be *received!*

Mere attraction is not love in its true sense. It is natural love, but it is not spiritual love. It may have spiritual love within it, or it may not. Natural love without spiritual is the source of vast mischief. The difference between the two cannot be understood, except as we enter into the spiritual sense of the Word. The spiritual sense of the Word was revealed, that we might understand this difference, and thus be able to explore the interior qualities of our lives.

Spiritual love, which is the voluntary choice of good, whether such choice be, at first, agreeable or disagreeable, easy or difficult, is to the feeling or emotion which causes the pleasantness of love, what the soul is to the body; and as the body, without the soul, is corrupt and dead, so is the sweetness and attractiveness of merely natural love, or love without a spiritual quality within it.

In view of the nature of spiritual love, we may see that it is a *doing* of something. Hence the Lord says, "If ye love me, keep my commandments."

And when we read, as in Ps. cxi., 10, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do *His commandments:* His praise endureth forever;" and again, Rev. xxii., 14, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city," we shall do well to remember that "The *first* of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

And the second is like, namely this: "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark xii., 29–31). Whatever else is commanded throughout the whole Word, whether it be things to do or refrain from doing, the *first* commandment is to *love*. Whether it be agreeable or disagreeable, whether the act be dry and tasteless, or full of joy and sweetness, whether it be in states of delight, or of dire temptation, we should be sure to *love:* knowing that if in this we seek first the kingdom of God, all things that pertain to the rewards, the enjoyments, and the bliss of love will, in due time, be added unto us.

CONNECTION OF MEN WITH SPIRITS.

The question is not unfrequently asked, "What is the proof of our connection with spirits, and of our being empowered in our action from that connection?

We come to an interesting aspect of the matter, if we can appreciate the fact that there is an act equivalent to creation constantly going forth in the subsistence of everything. If we admit, as very many are ready to do, at least when they hear it said, that subsistence is perpetual creation, then we must admit that creation, or nature,—everything outside of God,—derives its existence and all its powers constantly from Him either immediately or mediately, or both.

The fact that things appear now to have existence in themselves, and that there is no manifest connection between them and some separate cause, arises out of the nature of the only Living One who is the cause. The nature of His love is the very opposite of that of self-love. This inclines him who is under its influence to demand that others give what they have to him. The Lord's love wills to give all its own as much as possible to others. This trait of the Lord's love is the only cause of the existence of other beings

and things. It is out of this that man, and all creation, apparently separate from God, exist. Now, we cannot really admit that man and nature constantly subsist from God are continually created, without, also admitting that there is what makes us all that we are, and makes everything in nature what it is, constantly coming to us directly or indirectly, or both, from Him who alone has life in Himself. If we are, as the admitted truth implies, nothing without Him, then, except by something coming from Him, we can will nothing, think nothing, do nothing.

Now, as it is His own nature to give as much as possible of what He has to others for their sake, and as He, of course, wills that others should be in His likeness, and should do the same, it follows that those who are nearest to Him, and most like Him, will desire to impart not only to one another, but also to those who are less near, aid in coming nearer. And, as those who are in heaven are nearer to the Lord than those on earth, they will not only impart what they have to their associates, but they will, like the Lord, be putting forth every possible effort to raise up man, and give him what they themselves have. They will freely give to him as they freely receive from the Lord. But, as they are in the love of giving for man's sake, and not their own, they do not show themselves, and the fact of their giving will be secret as is that of the Lord. Thus we see it to be the fact that our life comes to us, both directly and indirectly, from a source outside of ourselves; and, that we are empowered for every particular volition, thought, and act, not only immediately from the Lord, but mediately through spiritual beings.

That this is the case with what is good is evident, but how is it with the bad? Is there what is equivalent to constant creation in the subsistence of what is bad? Certainly, there is just as much as in the case of the good.

Of course, as the primary gift of the Lord is freedom, the form which what is given takes is derived from us. And if we give it another form than that which it has as it

comes from the Lord, if we give it a form opposite to that which it has in Him, and make it look to ourselves instead of to others, He allows us to do it; and He at the same time allows us to be empowered, so far as our life and our freedom, which makes one with our life, require it, by those in the other world, without something through whom we should be incapable of anything and should die.

They by whom we are empowered do not, as the Lord and the angels do, have a disposition to give to us freely, from a love of our good. And because if they knew they were giving to us, they would be seeking not our good at all, but only their own selfish ends, and would use every means to make us subject to them; therefore, for this, among other reasons, they are not allowed to know they are with us, any more than we have any sense that we are vitalized through them.

Thus, if we admit, as very many are ready to do, that subsistence is perpetual creation, that it is a going forth of influence from Him who alone has life in Himself that continues the existence of everything, we must admit, what is entirely contrary to all appearance, that all we are, all our life, all our power of every sort, is constantly given. And we see reason for the conclusion, not only that we are vivified and empowered immediately from the Lord, but mediately also, through good and evil spirits.

NATURE AND REVELATION.

NATURE.

Not one of all Thy wondrous works, O Lord,
So small but doth within itself enfold
A world of hidden wisdom ; — but doth hold,
However poor its outward form, the gold
Of Good Divine, for man ; — but doth afford
Some silver veins of Truth, if sought aright !
Not life were long enough to all indite
The wonders woven in one beam of light ;
Or trace the laws, and tell the lessons deep
That grains of sand or dew-drops secret keep !
Just as the Milky Way defies the glass
So atoms all our Knowledge overpass ;
For dust and leaves and stones beneath our feet
Are points where miracles of Use and Wisdom meet !

REVELATION.

But when with heart and mind in sweet accord
And prayer for inward light to Thee, O Lord,
We turn from Nature to Thy living Word,
And open with the Key * which Thou hast given
Thy Gate of Parables ; — lo ! fields of Heaven
Before us spread — the clouds away all driven !
Behold, here trees and flowers of healing virtue grow
And streams of living water from their fountains flow,
And shining firmaments of starry beauties, show
Not merely "inspiration" deep to be
In Pentateuch and darkest Prophecy,
But, in each word a true Divinity !
So that, what erewhile seemed but lifeless bones
Now live with Love, and speak with Wisdom's tones !

[* The science of correspondences.

THE TRUE PLACE OF SCIENCE IN THE DOMAIN OF TRUTH.

The beauty of symmetry is apparent to every one. All Nature breathes forth the spirit of it. The tree grows erect and displays an equable distribution of branches; the branch puts on a clothing of symmetrical leaves, the bud blossoms, the fruit ripens in forms of exquisite symmetry; even lifeless matter becomes, by crystallization, a type of symmetry itself.

Man, taking Nature for his model, seeks to embody in his works the same idea. A house, not justly proportioned, is powerless to please, however exquisite its material or faultless its finish. Again, the development of man himself is most perfect when in accordance with the laws of symmetry. "*Mens sana in corpore sano*" is recognized as a wise maxim, yet how rarely is it realized! Seldom indeed do we see a man perfectly balanced in all respects, in perfect equilibrium mentally and bodily. One person is all muscle, another all brain, while hundreds have followed certain predilections so exclusively, that their every word and act savor of the same. Everything is viewed by them as through a medium colored by rays of a certain quality which prevents them from seeing anything in its just and true light.

A pertinent application of these general remarks is found in the place accorded to the natural and physical sciences by different classes of men.

Take the scientists themselves. Enveloped by a certain halo of splendor, arising from their marvellous conquests over the forces of Nature, they are not unfrequently moved thereby to narrow conceit as to their province and their powers. The mechanic, building a house, is apt to imagine that he is doing a more actual work than the man who is writing a book. The reality and progress of the former

work are apparent to every passer-by, but the latter goes on invisibly and is fully manifest only to the worker himself. So the scientist, proud of the admiration accorded to his works, and exulting in the possession of undoubted knowledge and power, is in danger of thinking contemptuously of other fields of thought which are perhaps no less potent and essential than his own, though not so impressive to the outward sense; yea, he sometimes goes so far as to refuse credence to everything that cannot be subjected to the test of the senses and to utterly discard revelation as a source of truth.

On the other hand, special students of revelation are but too liable to commit a similar error in the opposite direction by entertaining unseemly views of science. Some regard science as an enemy, laboring to break down the strongholds of religion, and their defences of the latter are often marked by prejudice and a misunderstanding of the true bearings of science. Disciples of the New Dispensation invariably regard science as a friendly coadjutor, but their minds become so engrossed and enraptured by the glories of heavenly "Arcana," that they are in danger of looking down upon earthly science as little worthy of serious attention. From the mental elevation of spiritual and celestial atmospheres, they are in danger of relegating natural science, and everything belonging to what is termed "*the natural plane*," to a lowly place, where the purely natural philosopher may find delight, — but which need not detain the spiritual philosopher, whose privilege it is to survey the world from the vantage ground of celestial heights.

Accordingly, the danger is that they will content themselves with a very vague and general knowledge of science. Consoled by a knowledge of spiritual causes, they are liable to the error of imagining that this gives sufficient insight into natural effects, and that the particular study of the latter, as elucidated by scientific investigation, may be neglected by them without the entailment of serious loss. To know everything of something, and something of everything,

is a good motto; but a genuine effort to learn everything of something, no matter what, will reveal the fact — such is the affiliation of things of knowledge — that a thorough knowledge of any one thing implies an extensive knowledge of many other things. Especially true is it that a profound knowledge of revealed truth implies an extensive knowledge of the laws and facts of Nature. It is of the highest importance, then, that the student at the outset should know not only that this proposition is true, but also *why* and how it is true.

It must be admitted, sooner or later, that all truth comes from one and the same source — from the God of heaven and earth. Truth descends from this One and Only Source mainly through too channels, the channels namely of revelation and creation. Revelation is the Word of God, creation is the work of God. Easy and natural then is the conclusion that the truth elicited by devoted, scientific study from the work of God, as exhibited in Nature, must stand in the closest association with the truth derived from His Word. We see also that, if the law of this association be known, an understanding of the truths of Nature must prove of inestimable service to him who seeks to understand the truths of revelation.

To define and illustrate this association as clearly as I may be able, is the task I now set before me, — to do this is to define and illustrate *The True Place* of *Science* in the *Domain* of *Truth*. First, then, to state or define the contemplated association, *the truths of nature hold the same relation to the truths of revelation that the human body bears to the human soul.* The body is a natural covering for the soul. By means of this covering the soul comes into vital contract with the things of this world, and performs the work here assigned to it. Without a body the soul would be powerless to express itself in speech or action, whereas action is the ultimation of life in use, and use in the very end of all existence. Such is the relation that is affirmed to exist between the Work and the Word of God.

In order to see the truth of this comparison, one must in the first place, be in an affirmative state as regards the existence of a God and of a spiritual world; in the second place, one must know something of the connection between the world of spirit and the world of matter. I will endeavor to give in all brevity a logical and faithful statement of this connection.

When any one has business of great moment to transact, and is unable to attend to it in person, he commissions another to do it for him. This second person, embodying the ideas and intentions of the first, becomes the latter's representative, — the representative carries out the purpose of the principal. Again, suppose I have a valuable thought, which I wish to make known to you, how am I to proceed? I must call up suitable words and commission them to reveal the thought to you. The words are not the thought, but they personify the thought, they represent the thought. The thought is of the mind, it is spiritual, — the words are natural. The connection, then, between thought and speech is identical with the connection between the worlds of spirit and of matter. Speech is the natural manifestation or representative of thought. The world of matter is the natural manifestation or representative of the world of spirit. Thought is not removed from speech by distance, — thought dwells within speech as a soul within a body. Even so dwells the spiritual world within the natural world.

Between will and action the same connection is readily discerned: the action embodies and represents the will, just as speech embodies and represents thought.

Nor is this true merely in a general sense; it is true as to every minute particular. Every object in nature is an expression or representative of a thought of the Creator; the object is not the thought, but it is the perfect embodiment or manifestation of the thought, — the object represents the thought, that is, it *re*-presents the thought.

Accordingly, we have arrived at the magnificent fact that the entire physical creation is a collective representation or

RE-*presentation* of the Creator's thought, and not only of His thought but also of His will. In the material universe we see at once the effectuation of the Divine thought and of the Divine will in a form of speech and action peculiarly His own.

Nature, then, is an expression of the Divine wisdom and love in things; revelation is an expression of the same in words. The former is the more ulterior expression, since it exhibits the laws of life and order in actual operation — an operation which sustains or renews all the manifold objects and forces of the animal, vegetable, and mineral worlds. The truths in nature are images of what the truths of the sacred Word become, when embodied in the life, — and, inasmuch as to be embodied in the life is their very end and purpose, the truths of nature or of genuine science have the exalted function of exemplifying and illustrating the truths of revelation in their application and thus of conducing to their fulfilment.

It is needless to say that I am contemplating science from the highest possible point of view — that of its bearing upon the final and eternal destiny of man. Even as the duration of man's earthly life appears as a vanishing quantity in comparison with the duration of the life to come, so the temporal effect for good or for ill of anything great or small in this life is as nothing compared with its everlasting effect. All temporal effects merge themselves into effects that are to abide forever.

It is not my purpose to consider at length the temporal uses of science, great and manifold as these are. Science is rapidly transforming the face of the earth and of society. Propelled by the subject power of steam, the chariot and vessel of man traverse entire continents and seas in a few days, the subtle energy of the electric current has become the lightning messenger of thought, and now finally of speech — a practical annihilation of the barriers of space. The results of scientific research have found most extended application in all the arts and industries of life —thus mod-

ifying or wholly determining the daily employment of thousands; but in the great panorama of endless time — as generation succeeds generation — all of these influences, however potent, become merged as eternal factors in the resulting product of life in the spiritual world.

In claiming for science a place in the grand total of truth vouchsafed to man, not only for his temporal, but especially for his eternal, happiness, I do not claim as positive truth all that passes current under the name of science. Doubtless not a little of this is mere scaffolding, destined to serve only a temporary use in the erection of a temple; in due time it will be cast aside, and the solid structure behind it will stand out in clearer view.

It may be well to distinguish here between a fact of nature and a truth of nature. To him who denies the existence of a God (and at this day many scientific men are in that sophomore state of development which takes pleasure in such wise folly), the facts of nature are not the truths of nature, for arrogance perverts them into confirmation of grievous error. The facts of nature become truths of nature by virtue of the Creator's thought within them and represented by them. Facts are independent of the interpretations put upon them. He who discovers new facts is harvesting from nature genuine grain, though he may choose to eat but chaff.

Glancing back for a moment in review, it will be remembered that we started with the admission that all truth has one and the same origin, namely, God; we came to the conclusion that the truth embodied in nature, the work of God, is conjoined closely with the truth expressed in God's Word; that the former stands for or represents the latter, and hence that the truths of science, when known and properly understood, glow with the same heat and light that fills the Word, constituting an exhaustless source from which one may draw when endeavoring to bring the truths of revelation to the clear apprehension of men, and to illustrate their intended application.

The grand conception which I have here sought to state

intelligibly in non-technical language, is the key-stone of the spiritual philosophy contained in the writings of Swedenborg.

Swedenborg was eminent as a man of science. He reflected with delight on the wealth of knowledge already gleaned from nature by experience and observation, and contributed to the increase of that knowledge. At that time chemistry, as an exact science, was in its early infancy. Swedenborg stated with unmistakable clearness the principles on which rests his teaching of representative forms or correspondences, and he applied it so far as his allotted work required and the science of his time permitted.

The following questions now confront us: *First*, What is the goal which science proposes for herself? *Second*, Is the spiritual science of representative forms co-extensive with purely natural science?

As subjects of study, science embraces all the objects and motions of the organic and inorganic worlds. The onward march of physics and chemistry indicates "the end of all perfection," to which the scientist at present aspires. Physics, planting itself firmly on the calculus, is exploring the results which proceed from the existence of matter in molecular and molar states, — chemistry in the vigor of its analytical career is dismembering the molecule and writing the story of atomic constitution and equivalence. The next step will be to apply the calculus to these results. In every case the rigorous, differential equation that depicts the action of the element of force on the elementary particle must be formed and the result of its integration noted, until finally the most complex motions of the most complex bodies are led back to their extreme physical starting point. The same physical and mathematical analysis having been applied to the ultimate motions of the particles of the germ cells in organic forms, we shall have arrived, says Helinholtz, at the goal of a completed science.

Every step of this journey will be repaid by valuable information as to the physical basis of the universe, but the

great problems of vital functions will still remain unsolved. These problems do not fall within the grasp of the purely physical sciences. The most rational of scientists see this and are free to confess it, but this fact renders none the less valid and valuable the results which the physical sciences may achieve and are achieving.

How far, on this exploration of the things of nature, may the science of representative forms accompany us with its lessons of living truth? Does it stop, for instance, where chemistry begins? Does it apply to objects as complex wholes, and not to their constituent elements as forming them? Does it reach down into all details of structure in the various forms of minerals, plants, and animals? Does it stop short of any of the manifold modifications of light, heat, and electricity? Has it no meaning to unfold from the ceaseless vibratory activity of the particles of ether and of ponderous matter in gaseous, liquid, and solid forms? Have these, and all similar things, corresponding analogues in the Word of God? For my part, I can frame but one answer to this question: I believe the cause is co-existent and co-extensive with the effect always and everywhere.

My space will not permit me to follow out the thoughts which here suggest themselves in exemplification of this principle — a principle which uplifts the mind into glorious anticipation of the exalted enlightenment which is destined to come to man through the rational study, development, and application of the laws of truth as conjoined in the Work and Word of God.

Swedenborg's long and arduous scientific career shows the place that should be accorded to the sciences as a means of developing the rational powers of the mind. A strong and pure rationality is requisite to the understanding of the Lord's teachings in His Word as well as in his works. Truth in the abstract is of little value. The heat of the sun does not warm the interplanetary spaces through which it passes. The truths of the Word must be brought down into actual contact with human life. What can conduce

more directly to this end than the exhibition of these same truths in nature? Much of this work is left for man to do. The doing of it is necessary to his development and to the enjoyment of intended blessings. Only a limited portion of man's allotted food is given ready for appropriation in the natural state. Man is called upon to take part in the preparation of it. Even fruits are often more wholesome cooked than raw. The Lord does not do for man what man can do for himself. His powers of mind are all given for use. The use of them in accordance with the dictates of enlightened reason is the means whereby the science of representative forms is to be carried out into all the things of scientific knowledge. This sublime work will be effected in the same measure that man grows into a state receptive of its benefits.

No argument is needed to maintain the assertion that the study of science should occupy a prominent place in every college curriculum. Its practical bearings upon life would alone justify this. How much is this importance magnified in an institution such as this, which devoutly believes that the teachings of God in nature represent, as in a mirror, the teachings of his Word! And no college is faithful to its high duties, if it fails to make the best possible provision for thorough instruction in all branches of science.

THE BOOKS OF CHRONICLES.

The character of the books contained in our Bible which do not belong to the Word, and their relations to the Word itself, together with the purpose and use which they serve, and have served in times past, form a very interesting subject of inquiry. As yet this subject has received but very little attention in the church, though the time is coming when it will receive more. Especially do the *historical* books of the Old and New Testaments, which do not form part of the Word, strictly so called, require to be subjected to a more thorough criticism and examination than they have yet received, before we can really understand wherein they differ from the historical Word, and why they may not lay claim, as well as the others, to plenary inspiration and the spiritual sense, which we are taught in the New Church the books of the Word throughout possess.

In the dogmatic and didactic character and purpose of the epistles of the New Testament, and even of the books of Proverbs and Ecclesiastes in the Old, containing, as they do, plain teachings and practical precepts of life, expressed not in the enigmatical and symbolical style of the Word, but in the common language of the times, thus rendering them, as Swedenborg says, "very good books for the church," it is easy to see a use and object, which is not so evident in the case of some of the historical books, and yet that there must have been some important end to be served by the latter in their being allowed to be adopted into the canon, and regarded as equally sacred with the rest, is very certain.

I propose, in this paper, as a slight contribution to this subject, to examine the "Books of Chronicles" (so called), with this end in view. We will consider the subject in the following order: —

1. The name or title of the books.
2. Their probable date and origin.

3. The language and style which characterize them.

4. Their relations to the books of Samuel and Kings, and the Word in general.

5. The use and purpose they subserve in the church.

1. *The name or title of the books.* The original title in the Hebrew, signifies, we are told, "Words of the Days, or Annals," and is applied to the collection as one whole. In the Septuagint, or Alexandrine version, they appear as two books with the title of "Paralipomena," or supplement, that is, "a history of things left out or omitted," etc., from the other books of the Old Testament. Jerome, one of the early translators of the Bible into Latin, was the first to give it the name of "Chronicles," and this has been the name commonly applied to them ever since his time.

2. We come next to *the probable date and origin* of the books in question. As to these, there seems to be no reasonable ground for doubting the Jewish tradition which ascribes the authorship of them to Ezra, the scribe, or some other of the same age, who, it is supposed, wrote, or rather compiled them, for the most part, from documents and records existing in his day. It is true, attempts have been made by modern critics to set aside this tradition, which, nevertheless, seems well established by evidence both internal and external. But, as these attempts have usually proceeded from writers of a single school, viz.: that of the neologians or skeptics, and are connected with their efforts to impugn the authority and antiquity of the writings of the Word itself, we do not consider them worthy of particular notice here.

3. *Style and language of the Chronicles.* This is a subject deserving of very thorough investigation. Of course, we can do no more here than to consider, in a very general way, some of the more prominent characteristics as they are given us in the critical works of modern scholars, which, as they are described often from a very different standpoint, and with a very different object in view, from those of the New Church, are, it is needless to say, very imperfect and inadequate for our purpose. Nevertheless, they will enable us to form some idea of the question, and prepare the way for a more complete treatment of it, and of the whole subject, hereafter.

Taking the question of language, first, we find in these books, according to the testimony of those who have made the subject a special study, a marked change in the language employed from

that used in the Pentateuch, or even in Samuel and Kings, which treat throughout of nearly the same historical events. "The LANGUAGE of these books," we are told, "has a marked Chaldee coloring." And another writer observes upon the same subject that, (1) The orthography is later than that of Kings, and (2) The language is frequently altered (from that of the former) to suit the grammar and usage of a later time, for the sake of clearness or elegance of expression, and, at times, from carelessness and ignorance likewise. These observations refer, of course, to passages which the later writing had in common with the earlier one.

Coming now to the matter of the *style* of these books, we are met with the difficulty in attempting an analysis of this kind, for we shall be obliged to rely principally upon our own investigations in this instance, the particular style of these books not having been dwelt upon to any extent by the critics. They are largely copied *verbatim* from Samuel and Kings, and other books of the Word, and they, for the greater part, follow the language and style of these latter, and only here and there exhibit peculiarities of their own. With the books of Ezra and Nehemiah it is otherwise, which, although they are probably of the same age, and possibly the work of the same author, are so homogeneous in character and written with so little reference to other writings, that their style is readily apparent even in our English translation, and the difference between it and that of the Word, properly so called, immediately perceived. Confining ourselves, for the most part, therefore, to those passages which are peculiar to these books, or at least, are not found in the Word, though to what extent they may be literally transcribed from other documents then extant, we have no means of knowing—we find, as one of the prominent characteristics, a distinctness and plainness of diction, by which I mean an absence of figurative or mystical language, in simple narrative passages which distinguishes them not only from the earlier historical Scriptures, but even from contemporary ones belonging to the Word, — such as the narrative portions of the book of Daniel, or of Jonah, or any of the

later prophets. Let us take, for example, the detailed account of Josiah's passover in II. Chron. xxxv., as compared with the account of Belshazzar's Feast in Dan. v.

CHRONICLES.

"Moreover Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the Lord, and said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David King of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and His people Israel, and prepare yourselves by the houses of your fathers, after your courses, according to the writing of David King of Israel, and according to the writing of Solomon, his son. * * * And Josiah gave to the people of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance."

DANIEL.

"Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

Or again (lest this should be regarded as an unfair test, from the very different character and aim of the two writings), let us consider the following from the Chronicler's description of the Dedication of Solomon's Temple, and

with the exception of the introductory and concluding clauses not found in the account of the dedication preserved in I. Kings, viii.

"And it came to pass, when the priests were come out of the holy place, (for all the priests that were present were sanctified, and did not then wait by course: also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren; being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud," etc. — (II. Chron. v. 11–13.)

Now, here we have not only an account written long after the event took place (as is evident from the explanatory clause in parenthesis, "for all the priests that were present were sanctified, and did not then wait by course," relating to a custom and an order of things that had passed away), but it is plain that the writer, in giving these additional particulars, employs the tone and style of the mere annalist or antiquarian, without any of the elevation, not to say *inspiration*, of the prophet, or of the "scribe instructed unto the kingdom." And the same remark applies to the passage previously quoted, and indeed to the whole of these books, so far, as we have said, as they are not copied from the Word. It is not, indeed, that they do not at all times attain to this elevation (for the Word itself does not always do so in its literal narrative), but that they *never* seem to do it in the same manner or degree. This want of elevation, or what I have ventured to call a *mystical* or poetical tone, arising, as it would seem, from a defect of true inspiration or prophetic spirit, constitutes, then, the prominent and principal characteristic of the style of these books as contrasted

with that of the historical books of the Word, properly so called. But in addition to this there are other points of difference. Thus Gesenius, the celebrated Hebrew scholar, we are told "says of them, that 'as literary works, they are decidedly inferior to those of older date.'" Then there is the fact of the very corrupt state of the Hebrew text of these writings, which, is said to be so bad, that in parts it "has the appearance of having been copied from MSS. which were partly effaced by age or injury." This, although not precisely a question of style, is yet one which has an important bearing upon it, and is in our sacred books, a pretty conclusive mark of inferiority and non-inspiration in the highest sense, at least, of the term.

4. We have now to speak of the *relations of the Chronicles to the books of Samuel and Kings, and the Word in general.* This is a subject upon which volumes have been written, and upon which every variety of opinion prevails. While some hold it unquestionable that the Chronicler had the earlier books before him, and made free use of them in his history, curtailing or adding, altering or amending, at his pleasure, other critics are equally positive in denying that this was the case; and, in insisting that he wrote as an entirely independent writer, possessing only the original documents and State-papers, from which he obtained his facts, in common with the writer or writers of Samuel and Kings, and employing them in accordance with his own purpose. That we are disposed to adopt the former of these views rather than the latter, as, we suppose, most believers in the doctrines of the New Church would naturally be, has already been manifest from what has gone before; nor does it seem possible, after a candid study of the case, to do otherwise than to conclude with Bleek (ever a judicious and impartial critic), that, "as regards the relation which the Chronicles bear to our other Old Testament books, particularly Samuel and Kings, considering the time when the Chronicler lived, there can be no doubt that he was acquainted with the above books, as works having public authority, — indeed as parts of a canonical collection of Holy Scriptures,— and we can again, therefore, pre-suppose it as certain that he made use of them in his work." "If we actually compare (he adds) the books

themselves, no room for doubt is left that the author made use of them, and that they were, in the history of the Kings, the chief source of his work, and that they formed the principal groundwork of his historical narrative."

This point being assumed then as proved, we come next to the important differences between the two. These will be more plainly seen if we consider the manifest purpose of the writer in the compilation of the Chronicles. This was obviously to draw up a history of the Jews, — as contra-distinguished from the Israelites and all others, — from the earlier times down to the captivity in Babylon. The first period of this history, up to the time of Saul, is given in a very complete collection of genealogies, particular attention being paid to the families of the priests and the Levites, for whom, throughout, this writer exhibits a strong predilection. After this time the history proper commences, and continues on through the whole line of the kings of Judah and Jerusalem, culminating like that of Kings in Jedekiah and his carrying away with all Judah by Nebuchadnezzar to Babylon, in the year B.C. 588. The writer's aim being thus to exalt Judah, and especially the priestly and Levitical line preserved and perpetuated in that kingdom, he betrays, constantly, his solicitude to cover up the sins and iniquities of the Jewish kings and priests, and to place their character on the whole in the most favorable light. This is especially apparent in the histories of David and Solomon, the two greatest kings of Judah, in which we find the actual suppression of events of the highest importance in the history of their reigns. Of this nature are David's adultery with Bathsheba, and subsequent treatment of Uriah, her husband; the troubles in his family which followed, as the wickedness of Amnon and Absalom; which facts, and in general, the whole of the history of this monarch which could reflect in any way upon his character or that of his house, are omitted in these books. Similarly, "nothing is said of the strange women of Solomon, his seven hundred wives, his three hun-

dred concubines, or of his idolatry, so distinctly set forth" (as De Wette remarks) in I. Kings xi. Along with this desire to exalt and glorify the house of David and Judah, we discern, on the other hand, a disposition to depreciate and hold up to execration the conduct of the Israelites, and trace the beginning of that sentiment of hatred and animosity towards the revolting tribes and their descendants signalized by the Evangelist in the brief parenthesis, "for the Jews have no dealings with the Samaritans" (John iv. 9). It is thus plain to see that, while freely using and borrowing from the earlier writings of the Word, the author of these books occupies a totally different position from that of the seer and prophet of the elder time, to whom the Word of the Lord came, and who set down with broad and impartial stroke whatsoever the Spirit moved him to utter, saying with Balaam, "Have I any power at all to say anything? The word that God putteth in my mouth, that shall I speak;" whatever man, be he king or priest, should be offended at the saying. He is no more than a copyist and compiler, using the documents before him, — inspired or uninspired as the case may be,— but taking or rejecting as will best suit the interested and partial end he has in view.

At this point of the present inquiry, it may be well to quote from what Swedenborg has said respecting the character of these writings. I translate from the "Adversaria," on the Chronicles, as contained in the work published by Dr. Tafel under the above name: —

N. 5399. In I. Chron. xxii. 10, we read that Solomon should be His (the Lord's) son, the throne of whose kingdom should be established forever; Nathan did not say this: if this book were inspired, these words would not have been said here, for the thing came about otherwise; his servant was made king after him: (see also) chap. xxviii. 6, 7, below.

N. 5400. Ver. 14, No one can do otherwise than doubt as to its being a hundred thousand talents of gold, which David amassed in his time. Who knows how much a talent of gold is, when not a fifth part [of that sum], nor perhaps a tenth of it

could be laid out in a house for each; (*impendi posuisset domai utrique*); there were only vases of gold, and gildings, etc.: Solomon brought from Ophir four hundred and fifty talents, II. Chron. viii. 18.

N. 5402. In II. Chron. v. 10, we read that there was nothing in the ark except the two tables; where, nevertheless, there was also the book of Moses, for Moses laid it up in the side of the ark; which book in the time of Josiah is said to have been found in the temple; in which, nevertheless, it could not have been, except in the ark, into which no one dared to look.

5. *The use and purpose subserved by these books in the church.* This question has been partially answered in what has gone before. At least, it has been shown that from a literary and historical point of view the Chronicles subserve an important use, in furnishing us with information not found in the other books of the Scriptures, on which account, as we have seen, they received in former times the title of "Paralipomena," or "Supplements."

But, be this as it may, we have in the copious genealogies furnished by this writer and the Levitical notices and details of the service and ritual, especially as respects the musical part of the Jewish worship, in the times of David and Solomon and their immediate successors, information of no slight value, and such as is not to be found elsewhere, while there seems no reason to doubt its authenticity and trustworthy character. Then, if we come to the question of strictly spiritual and religious use, which is what we should naturally look for in a document bound up with the Word, and received from the first into the Canon of Scripture, (although among the *Ketubim or Hagiographa*, as of inferior authority to the law and the prophets), we may perhaps find that these writings are not wholly wanting in matter that, under the Jewish dispensation at least, might be of value in this way. The profound and even superstitious reverence everywhere inculcated for the temple worship and the priestly office could not have been without its influence upon the mind of the pious Jew, and may have served to keep alive something of this feeling even in later and Christian times. Then, too, the general design and scope of the work, which

was throughout of an edifying and religious nature, tended to the same end. "The design of the author," says De Wette, "was obviously this: to give an account of the theocratic kingdom of David, which was obviously, but slightly, connected by genealogies, and the death of Saul with the earlier history of the people of Israel, — an account of that kingdom, which at first embraced all the twelve tribes, and afterwards only the tribe of Judah, and the tribes belonging to it, — the kingdom which observed the Mosaic law and the Mosaic worship, — and to show how in this, the true worship of God was preserved in all its perfection under pious kings, or restored by them, and how apostasy from this brought on distress and ruin. This he does (adds this critic) in such a manner that the light far surpasses the dark side. Everything is tried by the priestly standard." Altogether, therefore, it is not very difficult to see that the books of Chronicles are indeed not the Word, but that they have yet subserved an important use in the church.

THE ORGANIZATION OF THE NEW CHURCH IN 1880.

When our Lord came into the world, a very few received Him as the Messiah, while the remainder of mankind either clung to the Jewish Church and denied the fact of the fulfilment of Messianic prophecy, or remained in various forms of paganism and ignorant of the whole subject. This condition of things did not alter the fact that He came and inaugurated a new era, bringing the Jewish Church to an end, and transforming its office to the newly instituted Christian Church. But at first, as a few laborers into a great field, the apostles went forth to bring men into the Christian Church, and the result of such labors was at all times in direct proportion to the number and fidelity of those employed in this work; consequently, the history of the Christian Church has always been regarded as the history of the

apostles, of their successors, and of those who joined with them; and if a just estimate of their standing at a given time as regards spiritual and numerical strength could be made, it is believed that a safe conclusion as to the progress of the Christian Church could be arrived at.

To-day, we have similar conditions. The Lord has come again, and the fact is received by a few only. The world at large is either ignorant of the very idea as were the Pagans in early times, or gives no credence to it, which is the condition of the great body of Christians now as it was of Jews before. Those who believe the prophecies fulfilled do just as the apostles of old did, they take measures to organize for their own development in the new religion or church, and use all possible means to bear the good tidings to the world. Nor does non-reception of the idea in any way alter the fact that the judgment has been wrought that "all things have been made new," and that the office of teaching the new truth has been given to those who receive it.

The history of the New Christian Church is, therefore, the history of the so-called New-Church organizations primarily, and secondarily of all agencies of every sort which operate to bring in the new age by teaching men to look to the Lord alone, to comprehend the true meaning of His Word, and to live a heavenly life. But, given a knowledge of the standing of the New-Church organizations to-day, and we can tell how far the fact of the second coming is now received, and how thoroughly the work of promulgation goes on.

Men do not believe what they deny nor what they do not know. Under the influence of new spiritual influences resulting from the consummation of an era, they relax their hold of the falsities and evils which had necessitated the judgment, but their coming fully to be counted of the new order of things involves their knowledge of the fact of such new dispensation and their acceptance of it. So, having learned and received, they may join a new organization or not, and still be considered as of the New Church; but their

fullest acceptance of the fact, and greatest usefulness in the new order of things, seem to involve such joining a new organization as a matter of course.

With this brief preface, which may show the importance of the inquiry, let us look over the earth and record the view taken in 1880. Those who work in this cause, "yet follow not with us," cannot be counted, but we know that they are "on our part." On the other hand, in the organizations of the New Church there are, undoubtedly, some who are not spiritually serviceable to the Lord, not being true disciples; but, in a body affording so little inducement of gain, and still comparatively unpopular, this number is probably very small indeed.

Let us begin with the English-speaking peoples. That the British Empire is itself so extensive that the sun never sets upon it, is well known, and it has occurred to many that thus it is the great medium of communication for all parts of the world. A recent writer has spoken of "the wide diffusion of our composite English speech till it is heard in every quarter of the globe, and everywhere recognized more and more as the language of the highest civilization. The best results of the thought and experience of all ages are stored up in it. The men that use it have the resources of the centuries at their command." We will consider first the districts in which this English tongue is now spoken. In the United States there are about one hundred societies of the New Church, larger or smaller, located principally in the Eastern, Middle, and Western States, with two in Colorado, two in California, and one in Delaware, one in Washington, two in Virginia, two in Georgia, and one each in Kentucky, Tennessee, Louisiana, and Texas. Some of these societies are small and do not have settled ministers, while others are of considerable size, the Massachusetts Association having in its twenty societies fourteen hundred church members. Of smaller bodies containing a score or less, not organized, but actively seeking to promote the cause of the New Age, and of isolated individuals, no count can be made.

In 1875, seventy-five such instances were found in the State of Massachusetts.

The British Empire consists in Europe of Great Britain and a few small islands; in Asia, of India with a few Chinese islands; in Africa, of the Cape Colony and adjacent districts, Mauritius, and other islands; in America, of Canada, Newfoundland, Prince Edward Island, the Bermudas, certain West Indian islands, and a portion of the mainland and islands of South America; and in Australasia, of the great islands of Australia and New Zealand, and others of less size. To all these districts, through the arteries of its commerce, the thought of England reaches almost every people on the earth. What standing has the New Church in its outward and organized form in this vast Empire?

England has about seventy societies, of which seven are in London, and more than one-third of all in the busy district of Lancashire. There are three societies in Scotland. Beside these, in a hundred other places in Great Britain, there are groups or individual members. The Dominion of Canada has five societies, and Australia four; in New Zealand, "small circles of New-Churchmen are dotted here and there in the three islands;" Mauritius, off Southeastern Africa, has a society, and Trinidad, West Indies, has one; the New Church has also representatives in South America, and even in the Falkland Islands. South Africa has no organized society, but "at Cape Town, Elizabethtown, Graaf Reinet and other places, there are New-Church people," "a congregation of nearly forty persons at Durban," and in Beroa, Bashutoland, a minister actively at work "requested to be made known to the last Conference." In India, the zealous Daboba Pandurung is engaged as an evangelist. Not to go into farther particulars, it would seem that in every portion of the globe where English is spoken, the New Church has already become known, and is often thoroughly organized.

Of the remainder of the earth, except in case of travellers or those temporarily located abroad, we would expect to

find the New Church only in Europe. The old heathenism, or the yet more harmful Babylon, either keeps men ignorant of the Lord Jesus altogether, or teaches the findings of councils or the bulls of popes instead of the Word of God. In Europe, however, we should expect signs of religious growth. But in some European countries, societies of the New Church do not receive legal sanction; and in others, New-Churchmen are too few to organize. In Sweden, however, there is a society, at Stockholm; one in Denmark, at Copenhagen; one in Switzerland, at Zurich; in Austria, at Vienna; and in Italy, at Florence. Germany reports persons in twelve places, France in six, and there are such groups in the countries having societies.

The organization is, therefore, well diffused, and it is at work. It has houses of worship, ministers, and educational institutions. It has translated all the theological works of Swedenborg, which contain the doctrines of the New Church drawn from the Word under Divine guidance, into English, French, and German, and some of them into Italian, Swedish, Norwegian, Danish, Russian, Polish, Welsh, and Icelandic. In America, alone, fifty thousand volumes have been given out in response to applications from Protestant ministers of all connections. And what it has so far done is, we trust and believe, but the beginning of what it is to do, if it faithfully performs the high uses to which its members have consecrated themselves. Each year brings new opportunities, calls for fresh sacrifices, gives new encouragements. While the glorious work goes on, may all remember to say in heart and life, "we are unprofitable servants, we have done that which was our duty to do," and surely, no service can seem so worthy of continual inward and outward effort, as that of bringing to the world the glad tidings of the Second Coming; of teaching them our Lord Jesus Christ as God manifest, of unfolding the deep meaning of the Scriptures, and of exhibiting the truth as to the spiritual and natural worlds, and the life of man here and hereafter.

THE JOURNEY'S END.

"As rivers of water in a dry place, as the shadow of a great rock in a weary land." — Is. xxxii. 2.

O'er dreary desert, sad and lone,
Through scorching sands and heat,
'Neath shadeless skies, far from my own,
I walk with weary feet.

Hopeless and faint I wander on,
No track my steps to guide,
No helpful staff to lean upon,
No comrades at my side.

Up toward the burning, cloudless sky,
My pleading hands I hold;
For rest, for perfect rest I sigh,
Safe gathered in some fold.

Oh Joy! on yon horizon far,
A sheltering rock I see;
So broad and deep its shadows are,
They onward beckon me.

Dear refuge in these weary lands,
To thee my steps I bend;
In firm, enduring strength it stands,
The wanderer's hope and friend.

Cool springs are welling at its feet,
Which lofty palms sustain;
There let me quaff the waters sweet,
And never thirst again.

Press on, poor faltering feet! 'Tis blest,
The weary journey o'er,
In sweet content and joy to rest,
Homeless and sad no more.

CREATION: A CRITICISM.

To the Editors of the New Jerusalem Magazine: —

In the October issue of your Magazine is an article by W. H. Alden, entitled, "The Creation of Scripture and the Creation of Geology," containing some remarks which ought not to appear in a New Church publication. I refer to the classified statement of the earth's formation according to "natural theory," which has evidently been taken pretty literally from Dana's "Manual of Geology," where these views are announced as "essentially brought out by Professor Guyot in his lectures." This "scientific scheme of the natural creation" is cited approvingly by your contributor, as being "exactly conformable to that given in the first chapter of Genesis."

Without stopping to enquire how far the author of the scheme in question was influenced by the literal account in Genesis, and without denying its indisputable similarity to this account, I would point out that it is opposed to the teaching of Swedenborg regarding the creation of the natural universe from the spiritual sun mediately through the natural sun.

I am aware that our eminent American astronomer, Professor Simon Newcomb, has, in his recent publications, given Swedenborg the credit of originating the "nebular hypothesis." In this I consider him to have entirely misconceived the meaning of Swedenborg's statements, which, as I understand them, are diametrically opposed to this almost universally accepted theory.

You will probably recall the memorable narration concerning the spirit who busied himself with the enquiry as to whether the centre existed from the expanse or the reverse. Can one who takes the New Church position hesitate to choose between these opposite principles?

The logical consequence of the dissipation of energy, or conversion of vibratory heat motion, into gravitational mass motion involves the death of the worlds. The fundamental principle of the nebular hypothesis thus controverts Swedenborg's statement, that the earths will remain forever seminaries of the human race.

The following propositions involve a very different theory of creation from that brought forward by your contributor: —

1. The stars (which are suns), far from suffering a diminution of energy, by which they must, one by one, drop out of the catalogue of luminous bodies, are continually receiving more fully the influx from the spiritual sun, whereby they are increased in potency and also in number.

2. The stars, far from being dependent upon the contributions of surrounding space for their heat, and for their continued existence, have been the means of furnishing space with its wonderfully varied planets and planetoids, comets, meteoric systems, and nebulæ, not by any cataclysmic action, now no longer exercised, but by an orderly process of birth and development *which is still going on.*

3. This is effected by a continual giving and receiving, each sun giving out not merely radiant energy, but also material exhalations, and receiving *by an internal way* renewed supplies.

4. As the suns are not cooling, neither are the earths, but on the contrary they are slowly increasing in size by the accretion from solar exhalations, and are, therefore, very slowly becoming warmer and more fruitful.

This doctrine, of the creation of the universe by the spiritual sun acting through material semblances in a gradual and harmonious manner, is opposed to the widely accepted scientific principle that the amount of force in the universe is unchangeable, — a principle which has been made a corner stone of the temple of materialism, but which spiritual philosophy denies. Let us examine this doctrine of unvarying total energy from the spiritual side.

We are told that the purpose of the Lord toward man is the formation of a heaven of angels from the human race. That purpose never changes, wherefore we have the highest authority for a belief in the *perpetuity* of the universe.

Have we any such argument for its unchanging magnitude, mass, or motion? No. The Lord, as to his being, that is, as to His end or purpose, changes not; but He continually changes His relations to man in order to adapt Himself to the varying needs of His children. Must we not expect the same thing in His ultimate expression, the material universe? It is true that matter *appears* more stable than spiritual substance, but in reality it is a shifting shadow continually made, and continually passing away;

and there is nothing unchanged but the correspondential law by which it subsists, and by which it can be instantly removed or renewed from the spiritual side, God willing.

I hope you catch my meaning. I have not time to write more definitely; but, believing that the preceding propositions can be maintained by sound reasoning, I ask if you cannot get some of your writers to treat this subject from the New Church standpoint, and to refute the objectionable statements referred to.

BOOK NOTICES.

OBSERVATIONS CONCERNING THE SCRIPTURE ŒCONOMY OF THE TRINITY AND COVENANT OF REDEMPTION. By JONATHAN EDWARDS. New York: Charles Scribner's Sons. 1880. pp. 97.

A GREAT deal of interest has been felt in this little treatise on account of the charge, lately made, that the famous Edwards, who lived before the Revolution and was the strongest Calvinist of his day, had left a manuscript indicating a change of view toward Unitarianism; and it was further intimated that a professor at Andover Theological Seminary was keeping the document concealed. Such a charge, which might have been settled in a day by a visit to Andover, was publicly printed, and has led to the publication of the MS. It is now evident that the accusation was as unfounded as it was unnecessary, and that the document in question was merely one of a great many studies written out by the great metaphysician, and left at his death. The picture which comes up to mind of the severe Edwards confronting his accuser, Dr. Oliver Wendell Holmes, will have force with those who have an idea of the persons of the men.

As we read the antique phraseology and orthography, we seemed to be living in the time of the writer, when the truths of the New Age were unknown, and when theology was in a state as dark and crude as it ever reached; and the form of the old man in his colonial garments stood before us expounding the horrible doctrines of his day. Founded in error, they could be reduced by exposition only to absurdity; but Edwards was not the man to shrink

from the danger of being called to account. His wonderful powers, had they dealt with real truths, would have availed much; as it was, this little publication will only lead all men, except perhaps a few in Scotland, to give thanks for the progress of the age.

The treatise was concerning the nature of the eternal relation between the Persons of the Trinity, as distinguished from the covenant entered into between them for the purpose of the redemption, when we are told that: —

"The Father determines to allow a redemption, and for whom it shall be, and pitches upon a Person for a Redeemer." p. 36.

Before this, we find the following self-contradictory condition: —

"There is dependance without inferiority of deity." p. 22. "Of the Persons of the Trinity, one is not superior to the other in excellency; neither is one in any respect dependant on another's will for being or well-being." p. 23; but, "the Son is wholly from the Father, and is begotten by Him." p. 22. "The Persons of the Trinity all consent to this order, and come into it by agreement," though "it is fit and decent that the Father should be the fountain of all acts of the Deity." "It is not proper to say, decency obliges the Persons to come into this order, yet it may be said that decency requires it." p. 25.

The covenant of Redemption, he calls "a particular new agreement." p. 28. He speaks of what the Son did, "agreeably to what had been stipulated in the Covenant of Redemption." p. 33. Of the Redeemer, he says, "He now acts under the same Person in two natures united." p. 49. "We may well suppose," he says, "that the affair was, as it were, concerted among all the Persons, and determined by the perfect consent of all." p. 55.

These quotations, which have no need of criticism, we make for the sake of illustrating what Swedenborg means by the doctrine which divides God into three and the Lord into two, which, he says in "Doctrine of the Lord," n. 57, "does not take away the idea of three Gods, but only gives an idea of their unanimity."

T. F. W.

Catechism for the Children of the New Church. By Samuel Worcester. Revised Edition. The New Church Board of Publication. 1880. p. 36.

This little work, which comes to us in such inviting dress and fresh, clear type, is now re-published, we presume, in response to

the suggestions, made through the *Messenger* awhile ago, of some who were themselves instructed from it in their early years. And the statement of this fact is, in itself, perhaps, the highest commendation which the work can receive. It shows that it has been "tried, and not found wanting." It shows, moreover, that not all who have been brought up upon catechisms have acquired a distaste for them. There are those who look back with satisfaction and gratitude to the catechism as the successful instrument in imparting to them clear, distinct, and definite ideas of the leading truths of the church.

Upon the whole subject of catechetical instruction in our Sabbath Schools, we think signs of a reaction in sentiment and feeling can be discerned. We are beginning to realize, in common with sagacious thinkers and observers in the field of secular education, that, in our endeavors to make learning pleasant and attractive, we are in danger of depriving the pupil of the good that comes from *work*. The work of the teacher, and the brief, enthusiastic, and often excited mental activity evoked in the class by the energetic efforts of the teacher, is in danger of taking the place of close, quiet, personal application on the part of the learner. And this reaction is likely to bring into use question-books and catechisms; while we do not doubt they will be used the more judiciously and intelligently because of our efforts to do without them.

The republication of Mr. Worcester's catechism, therefore, seems to us very opportune. No one book of this kind will at present meet the wants of all schools, families, and teachers. Hence it is well that we have a variety, and that each one of that variety, which has proved its soundness and its fitness for the use, should be kept available for continued employment.

The revision of the book has been limited to a few verbal changes. It therefore remains practically as prepared by the author, and as remembered by those who were wont to use it thirty or forty years since (we think it was first published about 1837).

As a sample of the general style of the work, and of the concise and lucid way in which the truths presented are set forth, we append two questions and answers taken from the chapter "Concerning Good Spirits and Evil Spirits."

"Do all persons go immediately to Heaven or to Hell after death?"

"Most persons do not go immediately to Heaven or to Hell after death;

they remain some time in a state between Heaven and Hell, which is called the World of Spirits."

"Why do they remain some time in the World of Spirits?"

"To have their true characters made fully known to themselves and to others, and thus to be prepared for Heaven or for Hell." W. H. M.

SIR GIBBIE. By GEORGE MACDONALD. Leipsic: Bernard Tauchnitz. 1880. pp. 320 and 304.

THIS is a poetic and highly imaginative story of the little boy who roamed the streets of a Scotch town by day, and helped home his drunken father every night, and after the father's death, became the guardian of all others he could find making their difficult way from midnight orgies; of the lad who, fleeing from the town where a dark deed had horrified him, found a home on the side of a great mountain, in a shepherd's cot, and then grew up to be much like what MacDonald may well believe the Christ-child to have been; and of the young man who, now in the possession of unexpected wealth, gave his life to succoring the needy in the old streets, and bringing the depraved to rectitude.

There is much in the plan to bring out the writer's best gifts, both in describing the perfect piety of the shepherd folk, and in telling of the boy's life upon the great mountain, where storm and sun were alike delightful to his strong spirit. The dumbness of Gibbie adds to the tenderness of the story.

A cool novel-reader would mark the marvellousness of many things in the book, — the number of wounds received by Gibbie, always innocent, his triumph over the flood, and other incidents; but they all seem to belong to the plan, and heighten the story.

One fact we notice here, as elsewhere in MacDonald's books: he always makes his good characters very good, so good that to read of them uplifts us, and he makes his evil characters not very bad. Depraved and ignorant and brutal they may be, but not often wicked. This heavenly quality gives a peculiar charm to the stories, and draws readers near to the author.

And it should be remembered, if his stories seem sometimes to lack finish, that they are not the work of a rich literary man who writes for pleasure, and destroys what he does not approve, but of an overworked man, who, perforce, knows no rest from writing, and is to be wondered at for the sweet and hopeful tone which his stories seem always to possess.

Witness these words, which seem to tell us of the writer's own heart: —

"The one secret of life and development is not to devise and plan, but to fall in with the forces at work, to do every moment's duty aright, that being the part in the process allotted to us; and let come — not what will, for there is no such thing — but what the Eternal Thought wills for each of us, has intended in each of us from the first." II., 129.

We think we find the writer's creed in another passage — a passage sweet to a New-Churchman: —

"To know the Master is to know God. He only who obeys Him does or can know Him. To Janet, Jesus Christ was no object of so-called theological speculation, but a living Man, who heard her when she called to Him, and sent her the help she needed." I., 118. T. F. W.

American Newspaper Directory, containing accurate lists of all the newspapers and periodicals published in the United States, Territories, and the Dominion of Canada, together with a description of the towns and cities in which they are published. New York: George P. Rowell & Co., Publishers. 1880.

This is the twelfth annual issue of a work which is exceedingly useful, not only to editors and publishers, but to the advertising public generally. Its value is at once apparent when it is understood, that it contains a complete list of all the many and various newspapers and magazines published in the United States and Canada, together with a brief but all-sufficient description of every town or city where any such periodical is in existence. But no one can at all appreciate the amount of time and care which have been given to the work, until he examines the Directory for himself. These periodicals which exceed ten thousand in number, are catalogued and classified in ten different ways to meet the various wants of those who may consult the Directory. We recommend the work to literary and business men who will certainly find it invaluable.

Homo Sum. By George Ebers. New York: W. S. Gottsberger. 1880. pp. 300.

To those who wish to become thoroughly acquainted with the anchorite life of the fourth century, to those who would form a distinct idea of the mountains and other natural features of the Sinaitic peninsula, to those who desire a view of the Christianity

of Constantine's time, and to all who value a skilfully wrought historical romance, we commend this book written by one of the foremost antiquarians of the day. Its details are undoubtedly strictly accurate, while the story lacks nothing which will hold the interest of the reader. The extreme simplicity of the style accords with the rugged scenery and deep pathos of the story. The reader finds himself living in the caves of the recluses, or climbing over the rocks, or descending to the plain and the oasis, which is the seat of a Christian community whose bishop and church and ceremonies bring before the mind the days of the primitive church. The hero of the story is an anchorite, who voluntarily assumes the blame due another, and suffers himself to be expelled from the order, and who is vindicated only at the end of his life. But many other characters, — the youth Hermas, too full of worldly ambition to remain in the seclusion in which he had been brought up; the noble Petrus, chief man of the oasis; his wife Dorothea; the beautiful Gaulish woman, Sirona, and others, are all vividly and accurately drawn. A single passage will show the writer's style:

"The anchorites sat near each other on a low block of stone. That friendship only is genuine, when two friends, without speaking a word to each other can, nevertheless, find happiness in being together. Stephanus and Paulus were silent as they sat gazing toward the west. Far below them gleamed the narrow, dark-blue streak of the Red Sea, bounded by the bare mountains of the coast, which shone in a shimmer of golden light. Close beside them rose the toothed crown of the great mountain. There was not a breath of air stirring, not a sound broke the solemn stillness of the evening."—p. 85.

We can hear Paulus upon the mountain at midnight as he prays: "We fools flee into the desert, in order to forget the world, and the world pursues us and clings to our skirts. Where are the shears that are keen enough to cut the shadow from beneath our feet? What is the prayer that can effectually release us? My Redeemer, Thou Only One who knowest it, teach it to me, the basest of the base."—p. 129.

Such works as those of Ebers are certainly a most helpful accompaniment of historical study. T. F. W.

MONTHLY NOTES AND COMMENTS.

Mistakes about Swedenborg.

When the general faith of Christendom utterly ignored the existence of a spiritual world, the idea that Swedenborg, a man among men, had told anything about it, could be received only in two ways. Either he would be regarded as an arrogant impostor, worthy to be punished, or as a harmless lunatic whose previous studies had overwrought his mind. The well-known innocence and humility of his character inclined all his critics to take the latter view. Even his written denunciations of priestcraft, and of the doctrine of faith alone as the means of salvation, excited very little personal feeling. The man gave himself no air of authority, printed most of his books anonymously, and gave them away, was loved everywhere by children, and seemed to deserve the words of Count Hôpken: "I do not recollect to have known any man of more uniformly virtuous character than Swedenborg: always contented, never fretful nor morose."

Of late years, however, the fact of the existence of the spiritual world has come to be widely acknowledged. The doctrines of the New Church have become known, and their reasonableness has been seen in some quarters, while in several other ways, such as the visions of the dying and the study of the subject in various religious systems, the opinion has been produced that, whether correctly reported upon by Swedenborg or not, there *is* a spiritual world. This fact is dimly seen, and the quality of that world is but vaguely understood. Now, therefore, the criticism takes a new form, and Swedenborg is unpleasantly regarded as having boldly and almost sacrilegiously laid bare the facts of heavenly life, which due reverence would have concealed from earth, and of infernal life, when true tenderness would have kept him silent on so dreadful a topic. This view has no basis in calm reason, and no foundation in anything to be found in his works. What could be more reverent than this simple statement? —

"The interiors of my spirit have been opened by the Lord, and it has thus been granted to speak after their death with all whom I had ever known in the bodily life, and with many others." — Last Judgment, n. 15.

Or how could the declaration be more properly made than in n. 26 of the same work? He there says: —

"It has been given me to speak with some who lived before the Flood, with some who lived after the Flood, with certain of the Jewish race known from the word of the Old Testament, with certain who lived before the time of the Lord, with many who lived in the periods following even to the present, with all after their death whom I had known in the life of the body, and also with infants, and with many from the Gentiles."

Again, at the beginning of the work on "Heaven and Hell," he says: —

"It has been given me to be with the angels, and to speak with them as man with man; also to see what is in the heavens and what in the hells * * * thus now to describe them from things seen and heard, in the hope that so ignorance may be enlightened, and unbelief removed. Such immediate revelation takes place to-day because it is this which is meant by the Coming of the Lord." [referring to MATT. xxiv.], n. 1.

This is the uniform statement. He invariably speaks of his being *gifted* with this high office, which he had not sought for, nor thought of till the call came. Afterward, no one could see any signs of arrogance or irreverence or harshness. In his first notes upon the Word, in 1746, he wrote: —

"The man who is permitted to speak with angels is not, on this account, holy, just as Jacob was not, nor Aaron; for it is said that Jehovah spake with Adam after the Fall, with Cain, and even with the serpent. Hence it cannot be concluded that they were holy above the rest. It has been granted to me to speak with angels, but hence is no holiness that I should claim anything for myself." — Adversaria, III. 3103.

On his death-bed, in 1772, he was visited by a Swedish clergyman then residing in London, who tells us that "with much devotion, folding his hands and uncovering his head, he read the confession of sins, and received the holy sacrament," and, in return for the visit, presented the clergyman with the eight volumes of the costly "Arcana Celestia." — See Tafel's Documents, n. 267.

Between these dates, he wrote the works which, under the Divine Providence, contained the doctrines of the New Church. It is needless to ask, how he could have done better by giving less information: he did what was of the Lord's will. It seems difficult to mistake his careful simplicity of style for verbosity, his solemn accounts of life beyond the grave for irreverence or harshness. It does the man an injury, and it marks, also, a misapprehension of the great work wrought out by his instrumentality, — a work so great that the very instrument that wrought it, though but a man, is worthy to be always held in high honor.

Interpretation of Scripture.

We are very glad to notice the progress of theological learning toward a true understanding of the Scriptures. While geology seemed to bring to light facts opposed to the teaching of the Book of Genesis, it is now seen that the opposition was only made to an erroneous view of its contents, which view is rapidly yielding to a rational one. Thus a recent writer in the conservative "Princeton Review" speaks of the first eleven chapters of Genesis as "composed of a number of separate statements arranged in consecutive order, without chronology, and embodying a selection from the traditions and records of the ages preceding Abraham." "The tree of life," he says, "represented the religion of Jehovah, the true wisdom and a perfect standard of goodness." Speaking of the genealogies, he says, "the idea of a genealogy with the Semitic writers was not so much that of a succession of persons or of individual lives *as a period of time*. In the opening of the Book of Matthew, forty-two generations are given, whereas Luke gives fifty-six. This involves no discrepancy. The three double sevens of Matthew are used as *indefinite* numbers, not intended to be taken as literal, but simply as *representative* of a complete time, — multiples of seven being the highest expression of completeness of God's time that could be used in connection with the advent of the Messiah." Notice, also, the following: "Not only is no limitation intended to be expressed of the Edenic or pre-Noetic period; but, on the contrary, the use of the representative number *ten* is designed to convey an idea of *indefinite* time. In the era of Abraham, it could not have been interpreted in any other way." The italics are the writer's.

These brief extracts, taken from a very conservative review, show how gently, yet surely, the light of truth advances, enabling us to see in the dawn the promise of the coming day.

Reviving Christianity.

We have more than once lately met with the idea that Christianity, by which is meant not only the study of the life of the Lord Jesus, but also the acknowledgment of His Divinity, is reviving. "The reviving faith of Protestant Christianity" were the first words which recently greeted our eyes in opening one of our exchanges. We are very glad that this fact is manifest to others as well as to New Churchmen, and it is not strange that others should begin to realize the force of the renewed inquiry, perhaps

never equalled in the early centuries, into the minutest portions of Gospel history. Not mere demands of skeptics challenging explanations, nor dogmatic efforts to maintain mediæval creeds, nor cold scholarship, can be adduced to account for this sudden increase of books about our Lord, but an inward impetus seems to be impelling Christian scholars to lay aside the studies they once deemed important and bend themselves, without prejudice or partizanship, to the most careful investigation of the Divine story in its simplicity.

What the end of this will be, we know. It is a revolution which will not go backward, and which will finally result in a widespread understanding of the true plan of the Redemption, and in a general feeling of nearness to the Lord. This is the promise of the Book of Revelation, which in its closing portion fully describes, when spiritually understood, the final and triumphant era of Christianity. What may be the outcome in the immediate future of these interior influences of the "New Heavens" towards the formation of a "New Earth," it is unnecessary to attempt to predict, but great encouragement is certainly to be derived from the widespread idea that real Christianity is reviving. And we may remember how the angels rejoiced when told that the knowledge of correspondences, by means of which the internal meaning of the Scriptures may be understood, had been restored to man. "They were delighted," says Swedenborg, in n. 846 of the "True Christian Religion," "that it pleased the Lord to reveal this great arcanum, so deeply concealed for thousands of years; and they said that this was done in order that the Christian Church, which is founded upon the Word and is now at its end, may again revive and draw breath through Heaven from the Lord."

Creation.

An article contributed by one of our youngest thinkers on the subject of Creation, and printed in our last number, has called forth a spirited criticism from one whose name has not appeared in our list heretofore. We accept his comments gratefully, and hope that the subject now opened may receive the thorough treatment it deserves, and will receive if all do their best.

ERRATUM.

In our October number, page 338, line 12, "distracted" was mis-printed for "abstracted." A few typographical errors have occurred in recent numbers, to our great regret.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW JERUSALEM CHURCH.

101st MEETING.

YARMOUTH, Oct. 7, 1880.

1. The Association assembled in the church of the Yarmouth Society, and was called to order by Rev. Joseph Pettee, Presiding Minister.

2. Credentials of delegates were called for, and the following Roll was prepared: —

MINISTERS.

Joseph Pettee, Warren Goddard, James Reed, T. O. Paine, John Worcester, S. M. Warren, Charles Hardon, T. F. Wright, W. H. Mayhew, W. Goddard, Jr., H. E. Goddard, John Westall.

DELEGATES.

Abington. — Jeremiah Towle, Lucius Faxon, Joseph Pettee, Jr., J. F. French, Wm. Faxon, Loring Holbrook.

Boston. — D. L. Webster, Horace Smith, E. W. Cutler, John G. Webster, H. W. Oakman, F. P. Moseley, Charles P. Taft, A. P. Schack, A. H. Hardy, S. S. Howes, A. W. Parker, J. S. David, A. Cushman.

Boston Highlands. — C. T. Dunham, J. S. Conant, S. F. Howard, W. B. B. Child, S. B. Wing, H. P. Chandler, J. A. Thompson.

Bridgewater. — D. D. Sweet, E. H. Sprague, S. W. Bates, Thos. ushman, Darius Cushman.

Brockton. — Lyman Clark, C. L. White, R. C. Kimball.

Brookline. — W. B. Haseltine, J. W. Edgerley, S. W. Mansur.

East Bridgewater. — Thomas Conant, Samuel Keene, Alfred B. Parker, Samuel Shaw, L. Watts Richards.

Fall River. — Thomas Almy, John B. Albro.

Newton. — F. A. Dewson.

Waltham. — George Phinney, Joel Shedd, J. T. Prince.

Yarmouth. — James Park, Nathaniel S. Simpkins, Frederic Matthews.

3. The Roll was called.

4. The Journal being in print, the reading of it was, by vote, dispensed with.

5. The Secretary read the Orders of the Day.

6. On the subject of the election of officers, the Presiding Minister appointed as a Committee on Nomination, Rev. J. Westall and Messrs. Dewson and J. G. Webster.

7. The Presiding Minister presented his Report.

8. The Executive Committee presented its Report. It had considered the subject of inactive Societies, and submitted the following preamble and resolutions : —

Whereas, the West Bridgewater Society has ceased to hold meetings, or to maintain its organization ; and

Whereas, its former members seem to prefer to attend the services of neighboring New Church Societies, therefore

Resolved, That the name of the West Bridgewater Society be dropped from the list of societies belonging to this body.

Resolved, That the condition of the Taunton and Lowell Societies be referred to the Missionary Board for further examination and report.

The resolutions were adopted.

9. On the subject of the New Jerusalem Magazine, the Committee presented the following resolution, which was laid upon the table, to be taken up later in the day.

Resolved, That it is the opinion of this Association that the publication of the New Jerusalem Magazine is one of the most important of our uses, and should be sustained notwithstanding the deficiency which may be incurred.

10. The request of the Committee to be discharged from considering the subject of church membership, because of its having been taken up by the Committee of Ministers, was granted.

11. The Committee on the Religious Education of children and youth presented a report prepared by Rev. W. H. Mayhew.

12. Rev. Messrs. Worcester, Warren, Westall, Reed, Paine, and Wright, and Messrs. Dewson and Sprague made remarks upon the subject, and it was then

Voted, That the Report be accepted and printed in the New Jerusalem Magazine. [See Magazine for December, 1880.]

13. The semi-annual Report of the Massachusetts New Church Union was then read by its President, Mr. F. A. Dewson.

14. The Essay of the afternoon was assigned, by vote, to half-past two.

15. The Presiding Minister conducted the religious services at noon, and delivered an address on "Missionary Work."

16. A collection for the Union was then taken up, amounting to seventy-five dollars.

Afternoon Session.

17. The Association, after a bountiful collation, re-assembled at two P. M.

18. The Roll was called.

19. The Minutes of the Morning Session were read.

20. The resolution in regard to the New Jerusalem Magazine was taken up, and, on motion, adopted.

21. The Committee on Nominations presented their Report as follows: —

Secretary. — Rev. Theodore F. Wright.

Committee of Laymen. — Messrs. Jeremiah Towle, Abington; Wm. J. Cutler, David L. Webster, Francis Phelps, A. T. Lowe, J. G. Webster, Luther Clark, George T. Hawley, Boston; Horace P. Chandler, Boston Highlands; Lewis G. Lowe, Bridgewater; H. A. Ford, Brockton; W. B. Haseltine, Brookline; W. S. Davis, Contoocook; Thomas Conant, East Bridgewater; Thomas Almy, Fall River; E. Jasper Fisher, Mansfield; H. D. Humphrey, Lancaster; F. A. Dewson, Newton; Francis Pratt, Pawtucket; Thos.

Hope, Providence; S. M. Cate, Salem; Nathan Foster, Springfield; George Phinney, Waltham; and N. S. Simpkins, Yarmouth.

Committee on the Religious Education of Children and Youth. — Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. T. F. Wright, and Mr. A. M. Knight.

22. It was

Voted, That the Report be accepted and the nominations confirmed.

23. The Committee of Ministers presented a Report, prepared by Rev. W. Goddard, Jr., on the subject of "The Uses of Church Membership."

24. It was

Voted, That the Report be accepted, and that this paper, and the address of the Presiding Minister, be printed in the Magazine. [See Magazine for December, 1880.]

25. Mr. Dewson then presented an essay on "The Layman's Work in the Church."

Remarks were made by Rev. Messrs. Wright, Worcester, Mayhew, Westall, and Paine.

26. Mr. Wright introduced the following Minute to be placed upon the records, and the remarks turned toward the subject of it: —

Inasmuch as our beloved and honored brother, Sampson Reed, has been removed to the spiritual world since our last meeting, it is our duty and privilege to place upon our records our appreciation of the great usefulness of his life in the cause of the New Age. He was one of the earliest receivers of the doctrines, and in order to assist in the support of his classmate, Thomas Worcester, as pastor of the Boston Society, he gave up the calling of a minister, for which he had prepared himself, and in which his talents would have given him distinction, and devoted himself to a business life; he was, for many years, superintendent of the Sunday School in Boston, and Chairman of the Church Committee; by his pen, as the author of books and as an editor of the New Jerusalem Magazine, he was highly useful to a much larger circle; in this Association he bore, from the beginning, an active and important part; he was the faithful and wise trustee of bequests for church uses; and in the General Convention held positions of responsibility, which he discharged wisely and well. May the ex-

ample he has set us be followed, and may the love of uses in the Lord's New Church find in us all a reception as earnest as it had in him.

27. It was

Voted, That the Essay of Mr. Dewson be printed in the Magazine. [See Magazine for December, 1880.]

28. The Minute in regard to Mr. Reed was then adopted.

29. It was

Voted, That extra copies of the Report on Church-Membership be struck off for general circulation at the discretion of the Committee on the Magazine.

30. The next meeting of the Association was appointed, by vote, to be held in Boston on Fast Day, 1881.

31. The 71st selection was then sung, the Presiding Minister pronounced the benediction, and the Association adjourned.

THEODORE F. WRIGHT,

Secretary.

OFFICERS OF THE ASSOCIATION.

Presiding Minister. — Rev. Joseph Pettee, Abington.

Secretary. — Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers. — Rev. Messrs. Joseph Pettee, Abiel Silver, Warren Goddard, S. H. Worcester, W. B. Hayden, J. P. Perry, James Reed, T. O. Paine, John Worcester, S. M. Warren, Charles Hardon, T. F. Wright, W. H. Mayhew, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, and D. V. Bowen.

Committee of Laymen. —Messrs. Jeremiah Towle, Abington; David L. Webster, Francis Phelps, A. T. Lowe, J. G. Webster, Luther Clark, Wm. J. Cutler, and George T. Hawley, Boston; Horace P. Chandler, Boston Highlands; Lewis G. Lowe, Bridgewater; H. A. Ford, Brockton; W. B. Haseltine, Brookline; W. S. Davis, Contoocook; Thomas Conant, East Bridgewater; Thomas Almy, Fall River; E. Jasper Fisher, Mansfield; H. D. Humphrey, Lancaster; F. A. Dewson, Newton; Francis Pratt, Pawtucket; Thomas Hope, Providence; S. M. Cate, Salem; Nathan Foster, Springfield; George Phinney, Waltham; and N. S. Simpkins Yarmouth.

Committee on Religious Education. — Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. T. F. Wright, and Mr. A. M. Knight.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson, Newton.

Secretary. — Mr. Arthur Burnham, Boston.

Treasurer. — Mr. Albert Cushman, Brookline.

Directors. — Messrs. Geo. B. Davis, H. P. Chandler, George Ropes, J. A. Thompson, Boston; R. M. Pulsifer, Newton; S. M. Warren, Roxbury; Lyman Clark, Brockton; Albert Mason, Brookline; Thomas Hope, Providence.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, Warren Goddard, John Worcester, T. F. Wright, and Mr. S. Reed, on the part of the Association; Rev. S. M. Warren, Messrs. Francis Phelps, F. A. Dewson, Francis Loring, Albert Mason, and E. A. Whiston, on the part of the Union.

Report of the Presiding Minister.

A full report of what has transpired in my field of duty since our last meeting will be reserved until the annual meeting in the spring; only a few incidents, connected more especially with the missionary work, will be given at this meeting.

In May last, on the occasion of a visit to an isolated receiver in Uxbridge, had interviews of much interest with the Unitarian clergyman of that place, for whose congregation also, at his request, I preached. Though he had not informed himself to much extent in regard to the doctrines, he was evidently quite open to them, and full of inquiries in regard to very important points. I read to him and a few others at my lodgings, a lecture, giving our views on several of the leading doctrines. The reception was such as to give me much pleasure, and the conversation that followed was quite satisfactory. It seemed clear to me, that very many of the important points that came out in our conversation obtained a distinct lodgment in the pastor's mind, for in the prayer which he offered before my sermon, ever so many of our distinctive ideas were embodied. And these things, having a substantial place in the furnishing of his mind, cannot do otherwise than have a place and influence, consciously or unconsciously to him, in his future work.

On the 25th of July, by previous arrangement with Mr. Colcord, formerly a druggist in Boston, but now a farmer in Dover of this State, I visited that town for the purpose of holding public service. Mr. Colcord secured the Baptist chapel for a service in the afternoon, and one in the evening; gave suitable notice, and made arrangements for a very satisfactory performance of the musical portion of the services. Dover is a farming town, and the inhabitants occupying their farms, there is no distinctly developed central village. Of course the churches are occupied by persons widely scattered. Notwithstanding this, the chapel was quite well filled, both afternoon and evening. In the former I preached a sermon, and in the latter delivered a lecture, to both of which close and apparently interested attention was given.

Mr. Colcord was very desirous that the people of the town, who, like the people of most other towns, knew almost nothing of the church, should have an opportunity to learn something as to what it is, and thus to be able to form for themselves an estimation of

its value. He was in hopes that some at least, if not many of them, would see its excellence in somewhat of the light in which he sees it. It was regarded by him as an experiment. I have not heard how he looks upon the result. That what was listened to with such apparent interest will fill its place, and perform its use among the other things occupying the minds of the listeners, and will be an aid to angelic influence, we cannot doubt.

On September the fifth, by invitation of the Methodist minister in the neighborhood of Cataumet, I preached at the regular morning service. The discourse was based on the passage in the Psalms, "The fool hath said in his heart, there is no God." The doctrine deduced from it, and confirmed by other passages of the Old and New Testaments, was, that faith in God is the very essential soul of wisdom, and the denial of God the very essence of folly. The clergyman thought that the subject, as presented, could not be otherwise than very useful.

A few weeks since, at the funeral of a child in Wilton, N. H., I met and conversed with a Unitarian clergyman, who invited me to preach for him when I should be in that neighborhood again. He expressed the opinion that Swedenborg is the promulgator of the eschatology generally received by the Unitarians at this day.

By the desire of Mr. George T. Adams, a prominent member of the Unitarian Society in Kingston, who has, for some years, had an interest in the doctrines, I arranged for supplying his pulpit for the three Sabbaths of his clergyman's (Rev. Mr. De Normandy) vacation. Being previously engaged for all the Sabbaths — the first, second, and third of last month, — I did not officiate on either; but was fortunate in being able to secure for the first, Mr. Wright, of Bridgewater; for the second, Mr. Prince, whom they were very desirous of hearing, as a native of that town; and for the third, Mr. Hayden, of Salem.

These services, as I learn from Mr. Adams himself, as well as others, have all been very interesting and acceptable to the people; and we cannot doubt have effected something in the direction of the fulfilment of the mission of the church, to preach the Gospel to every creature.

An important movement entered upon since our last meeting by the Missionary Board, in connection with the Standing Committee of the Union, is the exploration of the State for the purpose of becoming acquainted with the isolated receivers, and their wants, with a view to meeting them more fully than we have hitherto been

doing. We have found in Mr. David, a theological student, whose vacation has been employed in the work, a very efficient and acceptable agent, — one who everywhere receives a warm welcome. The points upon which he is to obtain information are the following: Names of all adults belonging to, or interested in, the New Church; whether baptized, whether belonging to societies, where they attend church, what New-Church services they have or desire, what New-Church books or periodicals they have or desire, what New-Church persons they are acquainted with, and what persons interested they know of in their neighborhood. He was also to get subscriptions for the periodicals, and orders for books. He has been over considerably more than half of the State, and has obtained much valuable information — information that will give us efficient aid in our work in the future.

I will just observe, in conclusion, that we have much occasion for thankfulness and rejoicing on account of the very marked extension, in modified forms, of the truths of the church among the various religious denominations. In the course of the last year I have had the opportunity, in several instances, of listening to their discourses. Some of them have been unsatisfactory, but generally they are far otherwise. I call to mind two recent instances in which it has seemed to me that the congregations, which were good ones, and evidently deeply interested, could not have been given better and more practical instruction than they were receiving.

We have a duty of proclaiming the doctrines generally, as the way is open, that all may have some general knowledge of them in their minds. Then we have a particular duty in regard to all those who acknowledge the New Church and its doctrines, as laid open in Swedenborg's Works. At the same time, the great multitude, which no man can number, who do not know that there is a New Church, and that the Lord is now coming in the clouds of heaven, are being supplied, through appropriate teachers, raised up by the Divine Providence to meet their wants, with the spiritual food they need and can digest.

Report of the Missionary Board.

The Board has held four meetings since the last meeting of the Association, and has given attention to the very important interests entrusted to it.

The Presiding Minister has read, at each meeting, accounts of

his work — in making regular visits to certain places, and in responding to invitations from other places.

The Board has had in mind the idea of extending the missionary work, especially for the sake of reaching those isolated persons whom it is important for us to know, and, so far as we can, to assist by supplying to them, in some measure, the benefits enjoyed by those who live in Societies. For this purpose, Mr. J. S. David, formerly a licentiate of the Methodist Church, and now a member of the Theological School, was engaged for the period of his vacation, and was directed to go into every town, to call upon the New-Church people, if any; ascertain their relations to the Church, sell books, and perform all the duties of a colporteur. Mr. David has made a full report to the Board, and it appears that he spent in the work 98 days, visited 127 places, called upon 235 New-Church people, travelled 1,870 miles, sold 63 books and 248 pamphlets, and expended in travelling $69.34. He received as salary seven dollars a week. In places where he spent the Sabbath he took part in services, either reading a sermon by one of our ministers or addressing the congregation, as the occasion required. His course lay entirely apart from the towns having Societies.

A full list of all persons visited will be made and brought into use.

Respectfully submitted,

T. F. Wright, *Secretary.*

Report of the Executive Committee.

The Executive Committee has held three meetings since the last meeting of the Association, and has acted upon all matters committed to it, except the subject of church-membership, which was taken up by the Committee of Ministers, who will present a Report to-day. We therefore ask to be excused from the consideration of this subject.

The Committee acted favorably upon the application of the receivers in Warwick, R. I., to be organized into a Society.

In regard to Societies said to have abandoned their organizations, concerning which we were directed to examine and report, we would say that the West Bridgewater Society seems always to have been a small one, surrounded on three sides by larger ones supplied with ministers, so that its members have, for some time, preferred to attend services in Brockton, Bridgewater, and East

Bridgewater. The condition of the Taunton and Lowell Societies is somewhat different, and it is hoped that they may be benefitted by care. The following preambles and resolutions are submitted for adoption: —

Whereas, The West Bridgewater Society has ceased to hold meetings, or to maintain its organization; and,

Whereas, Its former members seem to prefer to attend the services of neighboring New-Church Societies; therefore,

Resolved, That the name of the West Bridgewater Society be dropped from the list of Societies belonging to this body.

Resolved, That the condition of the Taunton and Lowell Societies be referred to the Missionary Board for further examination and report.

The Committee has given attention to the "New Jerusalem Magazine," and would recommend the adoption of the following resolution: —

Resolved, That it is the opinion of this Association that the publication of the "New Jerusalem Magazine" is one of the most important of our uses, and should be sustained notwithstanding the deficiency which may be incurred.

The Committee has

Voted, That the size and price to be adopted for the ensuing year be determined by the Committee on the Magazine, which consists of three members of this Committee, and three from the Standing Committee of the Union.

The Committee has acted upon Mr. Howard C. Dunham's application for ordination, and unanimously recommended it.

Respectfully submitted,

T. F. Wright, *Secretary.*

Report of the Massachusetts New Church Union.

Upon the organization of the Board of Officers and Directors of the Union after the annual election in March, it was found that a vacancy existed, in consequence of the resignation of Mr. A. M. Knight of the office of secretary, and the election of Mr. Arthur Burnham, one of the directors, to the vacant secretaryship. This vacancy was filled by the election of Mr. Albert Mason as a director, in accordance with the By-Laws.

The organization was then completed by the appointment of the following Committees: —

Finance. — Messrs. Burnham, Pulsifer and Dewson.

Library. — Messrs. Chandler, Mason and Warren.
Rooms. — Messrs. Davis, Ropes and Clark.
Book Sales. — Messrs. Thompson, Warren and Ropes.
Magazines. — Messrs. Dewson, Chandler and Mason.
Real Estate. — Messrs. Dewson, Cushman and Burnham.

The receipts applicable to the support of the general uses of the Union have, as is usual for the first half of the year, fallen short of the amount required to pay the needful expenditures, which were as follows: —

EXPENDED.

Salary and travelling expenses of Mr Pettee	$725 55
Salaries and expenses at Rooms	647 96
Printing Journal of April meeting	59 67
Assessment of General Convention	165 00
Expended by the Missionary Board	161 42
Expended for tracts used	5 10
Amount used to make good Scituate Society Fund	50 00
Expenses above receipts of N. J. Magazine	314 99
Deficit reported in last account of N. J. Magazine	717 30
Total	$2,846 99

RECEIPTS.

Balance on hand as per last account	$769 57
Balance due the Union from various parties	98 84
General contributions	478 43
Net income from Real Estate	623 96
Interest on invested fund	22 00
Gain on Sales of Books	20 16
Total	$2,012 96
Present deficit on general account	$834 03

For the remaining six months of the year we shall need to provide as follows: —

For deficit as stated	$834 03
For salary and expenses of Mr. Pettee, say	725 00
For salary and expenses at Rooms, say	790 97
For Journal, etc.	75 00
For refitting the rooms	225 00
Total	$2,650 00

And may expect receipts from net rents and other income	$650 00	
From subscriptions on the basis of amount collected last year	2,500 00	
Total		$3,150 00
Leaving a probable excess applicable to missionary or other uses of, say		500 00

The General Uses of the Union have continued without much change during the past six months, an encouraging increase in the sales of books being the most marked feature.

It has been decided by the Standing Committee to occupy the front room heretofore let to other parties. We now have possession since the first of October, and after moderate refitting and furnishing shall be able to extend our heretofore much cramped accommodations, very much to the benefit of those who have occasion to visit us.

The Theological School has in contemplation a proposal to hold their sessions here, and for many other meetings the extension seems to be an important measure.

The Missionary Board will report concerning the employment of Mr. David, in canvassing a large part of the State, in which work we were glad to coöperate by placing the necessary funds at their disposal.

The New Jerusalem Magazine is still published at a loss; the result, mainly, of neglect on the part of subscribers to pay the amounts due. The circulation is at present about 464, of which number 146 are delinquent for the subscription of 1880, and 157 for previous years. Some part of this will of course be collected, and help to pay for the expense for the remainder of the year; but it is likely there may be again a deficit to report with the year's close.

The Executive Committee having, as will be seen by their report, recommended its continued publication, notwithstanding the probable loss, our Committee has concurred in their action, and given the Sub-Committee on Magazines power to act in concert with their Sub-Committee.

The Children's Magazine is sent to 846 subscribers, there being about 100 delinquent. The expense of publication will be met by the receipts, and will not result in any loss to the General Fund, so far as this first year at least is concerned.

We seem thus to be fairly prospered in our work, and need only to be kept alive to the duties and responsibilities which must devolve upon the organized church in a community of so active intelligence as that in which our work is to be done; desiring always to concentrate the development of our own spiritual and natural activity, in order that no opportunity may be lost for extending its benefits to others. F. A. Dewson, *President.*

October 7, 1880.

CONSTITUTION AND BY-LAWS

OF THE

MASSACHUSETTS ASSOCIATION.

CONSTITUTION.

1. This Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM CHURCH.

2. The Societies comprising it are the Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Contoocook, East Bridgewater, Fall River, Foxboro' and Mansfield, Lancaster, Lowell, Newton, Pawtucket, Providence, Salem, Springfield, Taunton, Waltham, West Bridgewater and Yarmouth Societies, and any other regularly instituted Societies that may be admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the Pastors and Ministers of the Associated Societies, and any other Ministers regularly ordained according to the rules of the General Convention of the New Church in the United States of America who reside within the limits of the Association, and perform ministerial duties which are reported to the Association for its cognizance and approval.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The officers of the Association shall be a Presiding Minister and a Secretary, together with a Committee of Ministers, an Executive Committee, and a Committee on the Religious Education of Children and Youth.

8. The Presiding Minister shall be an Ordaining Minister, or a Minister of the second grade, according to the Constitution of the General Convention of the New Church in the United States of America, and shall hold his office by a tenure similar to that of the Pastor of a Society. He shall have the authority to call a special meeting of the Association, to alter the time and place of holding any meeting, and to convene the Committee of Ministers, or the Executive Committee, at his discretion; and the Secretary shall give notice of the same at his direction.

9. The Committee of Ministers shall consist of all the Ministers of the Association, and their duty shall be to watch over and promote the ecclesiastical and clerical interests of the Association.

10. The Executive Committee shall consist of the Committee of Ministers and of one lay member from each Society with an additional member for every one hundred members of a Society, which lay members of the Committee shall be elected annually. It shall act, in conjunction with the Presiding Minister, on all matters relating to the licensing of preachers, the ordination of Pastors and Missionaries, or Ministers of the first grade, and the institution of Societies. And it shall be the duty of this Executive Committee to act in behalf of the Association, and to have a general superintendence of its affairs in the interim of its meetings; to prepare business for the action of the Association, and to recommend measures for its adoption whenever they shall think best to do so; to hold meetings for these purposes, by previous appointment, at the call of the Presiding Minister, or at the call of any five members of the Committee; to confer with the Standing Committee of the Massachusetts New-Church Union whenever it may become necessary; to keep a record of all their doings, for the use of the Association; and to report what they have done, so far as it may be of interest to the general body, at the meetings of the Association. Seven members shall constitute a quorum for the transaction of business.

11. The Presiding Minister, and four other persons to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

12. The Committee on the Religious Education of Children and Youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth.

13. Each of these Committees shall be organized with a Chairman and Secretary; and of the Committee of Ministers and the Executive Committee the Presiding Minister shall be the Chairman; and each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association. A majority of members shall constitute a quorum of Committees unless otherwise ordered by the Association.

BY-LAWS.

1. The Presiding Minister shall call the Association to order when the hour of the meeting has come.

2. The certificates of delegation shall be delivered to the Secretary by the delegates when they come into the place of meeting.

3. A sufficient number of pews shall be set apart by the Society with whom the Association meets, for the accommodation of all the ministers and delegates.

4. The Secretary shall, before each meeting of the Association, enter into a book of Orders of the Day all the matters which have come over from former Associations, in the order in which they stand on the former records. The elections of the elective officers shall stand at the head of the Orders of the Day for the meeting in October.

5. The President shall, when the meeting has come to order, proceed to call for the Reports of Societies.

6. As the Reports are read, the Secretary will note, upon the Book of Orders of the Day, the subjects suggested for consideration in the reports, in the order in which they are read.

7. The Secretary shall then call the Roll of Delegates.

8. The Secretary shall then read the Journal of the previous meeting.

9. The Secretary shall then read the Orders of the Day.

10. The Orders of the Day shall then be taken up for consideration in the order in which they stand in the Book of Orders, unless a different order be directed by vote of the Association, and excepting the Report of the Massachusetts New-Church Union, which shall be read immediately before the recess for religious services, unless otherwise ordered.

11. All reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

12. When a report is made, the first question shall be on its reception; which shall discharge the Committee, unless it be subsequently recommitted to them.

13. When a report is received, the question shall be, to lay on the table, to recommit, to amend, to lay on the table and print, to accept, to accept and print; which motions shall have precedence in the order in which they are here arranged.

14. If resolutions are appended to a report, they shall be acted upon separately; and, if adopted, they shall appear on the Journal.

15. All Committees shall be appointed by the Chair, unless otherwise ordered.

16. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

17. If any meeting hold more than one session, the roll shall be called when it comes together after adjournment.

18. The Journal of the preceding session shall then be read, and the business in which the meeting was engaged shall have precedence.

19. At the close of each meeting, the Journal of the last session shall be read.

20. The public worship at the meetings of the Association shall take place at 12 o'clock M., unless otherwise ordered; and immediately after the religious service a collection shall be taken up for the benefit of the Massachusetts New-Church Union.

21. The Journal of each meeting, together with such reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

22. Each Society shall report to the meeting of the Association next preceding the assembling of the General Convention its statistics for the year, together with such other information as ought to be laid before the Association.

23. The Societies of which this Association is composed shall designate the delegates to the General Convention, each Society selecting that number to which it is entitled by the Constitution of the Convention; and the delegates thus selected shall be the delegates of this Association, and shall be authorized to fill any vacancies which may exist in their number.

24. When the application of a society for admission into this Association is granted, suitable resolutions of welcome shall be prepared and entered upon the minutes; and if delegates from the Society be present, they shall be received by the Presiding Minister in a manner similar to that in which he would receive members into a society; and a copy of the resolutions shall be sent to the Society.

25. In case any question arises as to the respective duties or jurisdiction of the several bodies or committees of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final until annulled or modified by the Association or the Union.